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"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"——LUKE xii. 57.

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RELIGIOUS MISCELLANY.

BIOGRAPHICAL NOTICES.—NO. XXXIII.

REV. ELIAB STONE.

The following notices of the late venerable Mr Stone, are extracted and condensed, at the request of friends, from a more full account of him published in 1822.

Mr Stone, the subject of this notice, was born in Framingham, *May 5*, 1737. At the age of 17, he was entered a student in Harvard University, and in 1758 received its honors.

On leaving College, he engaged in the business of instruction, and at the same time attended to the study of theology under the direction of Rev. Mr Cook, of East Sudbury. Soon after he commenced preaching, he received an invitation to settle from a religious society in New Hampshire; and about the same time another from the second (now first) church in Reading. The last of these he accepted, and was ordained May 20, 1761. Here he continued to labor with very little interruption for fifty-five years; when, on account of his bodily infirmities, he was obliged to retire from the active duties of the ministry. From that time he gradually failed until his death.

As a man, Mr Stone possessed a good understanding. There was in him a happy union of all the mental powers. He was a man of great readiness of mind. Upon an emergency, he could at once summon all the energies of his soul, and bring them to bear upon his subject. This rendered his occasional performances—his prayers at funerals and in the sick chamber, singularly appropriate and impressive. He possessed in an eminent degree those qualities which best fit men for usefulness, and especially for public life;—viz. independence, decision, firmness, candor and prudence. He examined for himself—formed his own conclusions, with no undue regard to what others had thought or said. When he had ascertained what was true and right, and expedient, *that* he would believe and pursue, though there were none to support him. That which he had once resolved to do, nothing could divert him from but a conviction of being in the wrong. He was a man of *candor* and *prudence*. He thought for himself; and was willing to allow the same privilege to others. He declared his sentiments with frankness; and no man's words were a more certain *index of his heart*. Though he expressed himself with freedom, it was not without regard to time, place, and circumsthnces. He was *prudent* as well as open and ingenuous.

Mr Stone was blessed with a happy constitutional temper. His feelings were ardent and generous. He felt strongly for himself, and entered readily into the feelings of others. Possessed of a large share of the sympathetic and social principles, he was fond of society, and always made himself interesting and agreeable. His social principles were so strong, they made up so much of the man, that they seemed to outlive almost every thing else. For after he had become too weak to converse, and his memory had so far failed that he could not recall the names of his nearest neighbors and most familiar acquaintances, he would still express joy at seeing them.

As a parent, while he aimed to be faithful, he was tender and affectionate. The duties of parents was a subject on which he dwelt much in preaching; and his own example was a practical illustration of the manner in which they all should "command their children and household after them." We are happy to add that his parental fidelity had a partial recompense in that filial regard with which his children watched over and soothed his declining years.

But it is as a minister, that we feel most interested in his character. He was a devoted servant of Christ. That which he resolved upon when he first came among his people, he never lost sight of: "To know nothing among them but Jesus Christ and him crucified."* He never forgot that he was a minister and set for the defence of the gospel. This concern he regarded as paramount to every other: and if he did not adopt all those means to promote it, which some have done, it was not that he felt indifferent to the cause of religious truth, but that he thought those means either unjustifiable, or not the best that could be adopted. As a preacher he sustained more than an ordinary rank. His sermons were plain, sensible, and serious. His method was first to enlighten the understanding, and then move the affections; first to tell men what they ought to do, and then urge them to perform it. He often addressed the hopes, and sometimes the fears, of men. He could, and he did, denounce the terrors of the law; but it was more his pleasure and more his practice to allure by the promises of the gospel.

In his discourses, while things of minor importance were not unnoticed, he treated principally on these two capital doctrines of the gospel—faith and repentance. These he urged with all the solemn sanctions of religion. As an ambassador for Christ, he understood his business too well to entertain his hearers with discussions about that which God has not seen fit to make plain; and which, if he had, could have been of no practical advantage. In the sermon already referred to, he tells his people, "your minister has never attempted to inform you what are the secret decrees of God, for this very reason, he did not know them." And again—"It has been the sincere aim of your minister—to convince you of sin—to awaken you to repentance, and to excite you to lay hold on the hope set before you."

His manner was simple; but earnest impressive, and interesting. He felt his subject; and he could make others feel it too In prayer he was eminent. For aptness of thought and expression—solemnity of manner—fervency and nearness to God—few equalled, and none excelled him.

His labors were not confined to the desk: he taught not only publicly, but from house to house. He remembered the aged and the young—the widow and the fatherless. The chamber of sickness, and house of mourning were scenes familiar to him. Many can testify to the consolations derived from his prayers and counsels in times of affliction.

In regard to his religious creed, it would not, perhaps, be right to class him with any of the existing denominations of Christians; for in some points he agreed, and in others differed from them all. He embraced, however, in substance, the views of those who are called *Liberal Christians*. But he was much more anxious to agree with the scriptures than with any party. He had charity for all, and he could believe all are on salvable ground, who lived as the "grace of God teacheth."—Titus ii. 12. There are points which he regarded as important; these he enforced plainly and earnestly. There are also speculations which he looked upon as unscriptural and dangerous. These he rejected and opposed: such, for instance, as the opinion, that the godly and ungodly will meet and be happy in heaven;—that God chose a few before the foundation of the world, and determined to save them without regard to faith and good works;—that Christ died for the elect only;—that God is the efficient *cause* of sin;—and that men *by nature*, i. e. as they come from the hand of the Creator, are totally depraved, and can neither do nor think any good thing.

On the two last subjects, we find his opinion in the sermon already referred to.—"Your minister," says he, "has never told you that God was the author of sin, for he did not believe it, since an inspired apostle hath said, 'It is impossible for God to lie—and it is equally impossible for him to do any thing wrong.' Again;—Your minister has never told you, that all the thoughts, words, and actions of unrenewed men are sins; because this would discourage the sinner from seeking for the divine mercy which God has required;—and because that many thoughts excited in the sinner's mind, are suggested by the word and spirit of God."

In a printed sermon preached at the ordination of Mr Hubbard, late of Marblehead, he expresses himself still more strongly on these subjects, classing their advocates with *fatalists*. But enough has been quoted to show that Mr S. was no believer in the common doctrine of *original sin*, or of what is usually meant by "sinners by nature;" or being by nature in a state of sinful alienation from God.*

In regard to that subject, which is now more than all others controverted among divines, (the character and offices of the Saviour,) he believed that Christ came into the world to save sinners, and that he effected this by his example and instruction, and especially by his *death*, which he looked upon in some sense as a sacrifice and punishment for sin, and the great foundation of the sinner's hope.†

Of the character of Christ he had a very exalted idea. He viewed him next in rank to the Father, but not as God. He could see nothing in the plan of salvation which required such a view of the Saviour; and he was persuaded the scriptures revealed him as a being distinct from God, and subordinate to him. In this view of the Saviour he frequently expressed his belief in the strongest language, and in almost every form and expression.

On this subject for the last three or four years of his life, the writer frequently conversed with him, and is happy in *knowing* that he does not misrepresent his sentiments. Mark xiii. 32, John xiv. 28, xvii. 3, 1 Tim. ii. 5, are texts which Mr S. said he had never seen rendered consistent with any scheme of the trinity whatever.

As a practical Christian we have, it is believed, sufficiently exhibited this worthy man and venerable father, in what has already been said. We will only add, that no man made his doctrine more the model of his practice. There are few whose life in so great a degree comes up to their profession. He was a pattern of sobriety and meekness—piety and charity.

In the close of life he appeared what we might wish and expect—patient, calm, and cheerful. When asked whether he had found religion what he had expected and represented it to others to be, under old age and infirmities, his uniform reply was, "I do." He knew the time of his departure was at hand, and spoke of it with composure.

Except in the mere event of it, death had no terrors to him. When conversing on the subject just before his decease, he was asked in regard to his future prospects, his reply was, "I trust in the mercy of God through Jesus Christ—I have a hope which nothing would tempt me to part with."

* Mr Stone's half century sermon, p. 14.

* There are expressions in each of these sermons, which some may understand in a different sense; but it is believed an attentive consideration of them will lead to the conviction that they may be applied to men as actual transgressors and do not necessarily imply that they are sinners by nature, or as they come from the hand of God.

† Mr S. believed in the doctrine of atonement, but not as many do—in the sense of an infinite sacrifice, a *full and proper satisfaction*. His views of the character of Christ, were inconsistent with such a belief. He believed, to use his own strong language, that whatever God should appoint for the salvation of men, would be sufficient, 'though the offering were but a peppercorn.' His views of the atonement came near to those of Butler and Paley.

OBSCURITIES OF ST PAUL'S EPISTLES.

The American Monthly Review for October, contains an able and appropriate notice of Locke's "Paraphrase and Notes," from which we take the following instructive remarks on the Obscurity of St Paul's Epistles.

The obscurities of St Paul's Epistles has become in a measure proverbial. There are few who will not acknowledge the truth of the Apostle Peter's declaration that in them "*are some things hard to be understood.*" It should be observed, however, that this is true only of the doctrinal portions of the Epistles;—the practical directions at the close of each being for the most part, like the discourses of our Saviour, simple and intelligible.

Locke first considers the causes of this obscurity to the English reader at the present day, and then proceeds to point out the best method of obviating the difficulty.

In the first place we are reminded of a fact which is frequently overlooked or disregarded, that the Epistles of Paul are strictly, as they purport to be, *Letters*,—partaking in some degree of the nature of epistolary writings in general. With the single exception of that addressed to Philemon, they cannot be considered, it is true, as parts of a private correspondence, since they are directed to individuals in their public capacity or to communities with a public object. But though not private, they have nevertheless much of the character of a *correspondence*, being particularly adapted to the time, place, and circumstances in which they were written, and to the persons to whom they were addressed. They appear sometimes to have been in answer to letters that have been sent and to questions proposed. Of course they are not to be regarded as general circulars intended for all Christians in all times and countries and in every imaginable situation,—but as familiar letters suited particularly to one community and one state of things, and containing allusions to persons and opinions and events with which that community was familiarly acquainted. They are rich, indeed, in general truths that are applicable to all times and to all situations, and they are all upon the subject of our common faith; but they dwell particularly upon the peculiar concerns of the several individuals or communities to whom they were addressed. The First Epistle to the Corinthians, for example, would hardly have been applicable to the Christians at Rome, and the Epistle to the Galatians would not have suited precisely the peculiar state of things at Corinth. Now it is evident that in order to have a clear understanding of any of these Epistles, we must know something of the circumstances to which they have reference,—a knowledge which can be acquired from no other source than the Epistles themselves. This is one cause of the alleged obscurity of St Paul.

The next source of ambiguity is the language in which they are written. They have come down to us through the medium of a translation from a tongue, in the pure use of which there is great variety and ambiguity. The language of the Epistles, however, is not the pure language of Greece, but a peculiar dialect. "The terms are Greek," says Mr Locke, "but the idiom or turn of the phrases may be truly said to be Hebrew or Syriac." "Nor is this all; the subject treated of in these Epistles is so wholly new, and the doctrines contained in them so perfectly remote from the notions that mankind were acquainted with, that most of the important terms in it have quite another signification from what they have in other discourses; so that putting all together we may truly say that the New Testament is a book written in a language peculiar to itself."

Another cause of the obscurity of St Paul is the peculiarity of his style arising from his temper and character and various knowledge. "He was a man," says our author, "of quick thought, warm temper, mighty well versed in the writings of the Old Testament, and full of the doctrine of the New." The plenty and vivacity of his thoughts, united with his ardent zeal for the diffusion of the gospel, render his style abrupt and involved, abounding in long parentheses, and sometimes wandering from the midst of an argument in the track of some new thought which his own words have suggested. The frequent change of the person in whose name he speaks,—sometime by *I*, meaning himself, sometimes a Christian or Jew,—a similar looseness in the use of the first person plural, the practice of dropping in the objections of others and answering them without any formal notice, the occasional use of the "argumentum ad hominem;" these all add to the ambiguity of the Epistles, and demand the particular attention of the reader.

To these are added two external causes that have increased the original difficulty of understanding the Apostle. The present prevailing division of the Bible into chapters and verses, without reference to the natural divisions of the subject, is peculiarly unfortunate in respect to the Epistles; presenting, as it does, in loose and disjointed fragments, that which is in reality a close and well connected argument. The practice which prevails so extensively at the present day of taking the passages of the Bible as so many distinct aphorisms, and which creates no difficulty in the reading of such a book as the Proverbs of Solomon, is an almost inseperable bar to the thorough understadding of St Paul's reasoning. Let a modern discourse or letter be printed and used in this way, let it be divided into chapters and subdivided into verses of about equal length, for the simple purpose of *convenient reading*, and the community would exclaim against it as unmeaning and barbarous. And yet, such is the force of early prejudice, these divisions are continued as a consecrated part of the records of our faith; and the reasoning of the Apostle is disturbed by them not only in the middle of an argument, but sometimes in the middle of a single sentence.

The last cause of obscurity which is mentioned by Mr Locke, is the peculiar technical sense which much of the phraseology of these Epistles has acquired, and which we are so liable to carry with us to the work of interpretation. The sense which has been given to this phraseology by an established creed, or by a favorite commentator, may be it is true, the *Orthodox sense*,—the opinion of the majority; but it may or may not be the sense of St Paul. This attachment to a system, and the searching of the Epistles for language to confirm that system, is the surest of all ways to avoid the true interpretation; for our inquiry with this view is not, What says the Scripture? what says St Paul? but rather, Is the Apostle of our party? did he think and write according to our creed? This, it is evident, is to throw dust in our eyes, in order that we may see more clearly the hidden treasures of truth.

The two simples rules, which are laid down by Locke, and which form the basis of his interpretation, are especially deserving of notice, since they may be applied by every reader of the Epistle for himself.

The first is to read an Epistle *through* at a single sitting, if possible; to observe carefully the "drift and design" of the writer, and to mark the natural divisions of the subject. "If the first reading gave me some light, the second gave me more, and so I persisted on reading constantly the whole Epistle over at once, till I came to have a good general view of the Apostle's main purpose in writing the Epistle, the chief branches of the discourse wherein he prosecuted it, the arguments he used, and disposition of the whole."

The second is equally simple and important with the first, viz. to compare together those passages in the same or in different Epistles, which treat of the same subject. The same opinions and circumstances which are obscurely alluded to in one passage, are more clealy brought to view in another; so that, by his comparison of Scripture with Scripture, the Bible is made its own interpreter. It is not a comparison of words which is here intended,—the practice of following a verbal concordance and stringing together passages that have nothing in common but a single sound; but rather a bringing together of the same ideas in different forms, that one may more fully elucidate the other.

[The following article appeared as a communication in the last number of the Brooklyn (Conn.) "Christian Monitor."]

"THE GOOD OLD TIMES."

Mr Editor:—I should be glad to have inserted in your paper the following description of the state of morals in New England ninety years ago. It is taken from the convention sermon of Edward Holyoke, President of Harvard College, preached 1741.

He is speaking against the Pharisaism of that day, and he thus observes:—

"There is another article of Pharisaism, which the caution in the text certainly has regard to, and that is *an high pretence to devotion*, which is *not answered by the life and conversation*. And this, I believe, is so apposite to the occasion of this day, that we have more reason to fear this kind of it, than any other. It is the *hypocrisy* of the day, which we are now to guard against. And this alas! how evident is it to any man, that will not be dazzled and blinded with the glitter of a zealous outward profession. This our land was first planted by an excellent set of men, both ministers and people; who not only made an high profession and great pretensions to religion; but also honored that profession by true religion and fervent devotion, proved to all men by their exemplary lives. But alas! *how has the gold become dim* and the *most fine gold changed*? We have *lost our first love*. And though religion is still in fashion with us, yet it is evident, that the power of it is greatly decayed—The power of religion hath been greatly weakened, and hath for a long time been too much in show and profession only. This is evident from the lives and conversation of those, that nevertheless make a full profession. They are constant perhaps in their family devotions—show an high regard for the sabbath—diligently attend on the public worship, and come up to all the ordinances of religion; and so far they appear to be saints. But consider them in the affairs of civil life, and you cannot distinguish them from those that make no profession at all; nay, you cannot distinguish some of them from very heathen, unless it be by their worse morals. Nay, some seem to make their extraordinary profession, only to cloak and hide themselves from suspicion, that they might more effectually deceive such as they deal with. And this appears in their having no regard to their words and promises; in their falsehood as to their merchandise and sale of things, giving such a character of them as they by no means deserve, thereby to over-reach an ignorant chapman. Whereby it is evident, that notwithstanding their high profession, *Mammon* is their God, and they *mind earthly things*. By such men we are made to stink in the nostrils of the people of other countries, who, though they make no profession like ours, yet are many of them much honester in their dealings, and may be much more safely trusted than we. And this holds not only as to those that are concerned in trade with other countries and people; but it is so among those who call themselves very good Christians in all our towns, in dealing and commerce one with another in smaller things. If they abstain from drunkenness, theft, and fornication, and the like open and scandalous crimes, nevertheless they look upon idleness—their falseness to their word and promises—their want of brotherly love (evident in their quarrelsome, litigious disposition and law-suits without number) their malice, revenge, and evil speaking, their extortion, their private cheats, and their secret covetousness, and defrauding God and the poor of their dues, to support their own pride and vanity, I say, they seem to look upon such things as little and trivial things."

Such is the picture of the state of morals in New England among professed and zealous Christians ninety year ago, as drawn by the President of Harvard College and then published to the world.

The circumstances of the case compel us to receive it, however reluctantly, as substantially correct. And it suggests to us some useful and important reflections.

1. It admonishes us not to fall into the error of thinking and proclaiming—that in former times every thing was as it should be: but that the present times have in them nothing but degeneracy. The times that are past, and the times that now are, have been, and are of a *mixed character*. Whoever, therefore, would judge of them according to truth, must judge with discrimination. Judging in this manner, he may, perhaps, be led to doubt whether the former times, were better than these.

2. We are also reminded by the above passage, that each age of the world has its besetting sin. High profession and low practice, were the characteristic sin of the age of Holyoke. What is the besetting sin of our age? Let us search it out and do what we may to remove it. Is it the two-fold sin of want of faith in Revelation in some, and of an enlarged, enlightened, and a fervent brotherly love in others? I speak as to wise men, judge ye. N. W.

[From the Christian Reformer.]

CONSIDERATIONS ON THE TRINITY.

A reflecting man who, for the first time, hears *the Trinity* spoken of as a current expression and tenet among Christians, will naturally ask whether the term be scriptural? It, confessedly, is not to be found in any passage of either the Old Testament or the New; but was the invention of a different school, and of a far later age.* From this admission, nevertheless, we are not to conclude, as of course, that the doctrine is unscriptural and anti-christian. Let us be impartial in our judgment. The word *unity* has no place in the Bible, with relation to the Divine Being; yet its absence, in such a bearing, does not invalidate the declaration, that "Jehovah, our God, is one Jehovah." As long as I understand that the name *Trinity* is an abstract, scholastic name, employed to signify a certain article of belief, I do not quarrel with this title. When used, however, in acts of devotion—as in a well-known Litany, where the worshippers invoke the "holy, blessed and glorious Trinity"—the appellation becomes extremely reprehensible, and ought to be so considered by all intelligent and thinking Trinitarians.

* Ben Mordecai's Letters, &c. [2nd ed.] pp. 55, 140, 191.

It is an inquiry of much greater importance, whether the doctrine of the Trinity be a revealed doctrine; whether it be taught in the records of God's special will and mercy? By the doctrine of the Trinity I mean, the statement that "in the Godhead are three persons and one God; these three persons being equal to each other in power and glory, though the same in substance." At present, I say nothing of the various *schemes** of the Trinity; I speak of the tenet as it is commonly professed. Let me then repeat, Do the Scriptures *declare* it? Are there any, and what, passages of the Sacred Writings where it is in terms asserted?

I look into the Received Text, and into most of the Translations, and see a clause† which is usually regarded as affirming in express words the doctrine of the Trinity. Some Trinitarians,‡ it is true, have given a different and perhaps a better interpretation of the passage: and I should quote their criticism upon it, were not the spuriousness of the clause abundantly demonstrated.

There is another verse, to which many, if not most, of the advocates of the Trinity make their appeal; they generally view Matt. xxviii. 19, as containing the baptismal commission and the baptismal form, and as vouching the existence and the co-equality of "the Sacred Three." They would allege the verse with plausibility, were there no examples of the names of creatures being sometimes associated, in a similar way, with the name of the Deity.§ Therefore this passage is not conclusive for the doctrine of the Trinity: whether it teaches, or how far it implies, the personality of the Holy Spirit, may be a subject of future consideration.

Bishop Hurd cites‖ 1 Pet. i. 2, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ." Yet the apostle, who (let it be noticed) bestows the title of *God* exclusively upon *the Father*, is silent, throughout all his writings and discourses, concerning three persons in one God. The utmost which in fair reasoning I could admit is, that he who can bring forward direct testimony from scripture to this point of belief, will naturally imagine Peter's language to be consistent with the popular tenet, of which, after all, it is no separate proof, but, when examined, totally the reverse.

Some writers and preachers maintain that the Hebrew word of *God*, being in a plural form, expresses a plurality of persons. The best grammarians are not of this opinion. Even if they were, why restrict the plurality to *three*? Why not conclude that Polytheism, rather than Trinitarianism, is here signified? I dismiss such reasoning with a passage from the Life of Father Paul Sarpi: "His enemies laid a charge against him, before the Inquisition, for denying that the Trinity could be proved from the first chapter of Genesis; but," adds his biographer, (and that biographer is Dr Samuel Johnson!)¶ "the accusation was too ridiculous to be taken notice of."

Thus not a single genuine text of scripture *states* the doctrine of the Trinity. No doubt, there are many passages which the champions of the tenet allege in its behalf; for the majority of those champions, having once possessed their minds with a persuasion of its truth, behold it in almost every page of the sacred books. What *they* behold, what *they* affirm, is not the question. My inquiries on these points are *analytical*. I remonstrate against an *hypothesis* being assumed, merely as a convenient principle and method of *interpretation:* I hold it to be enough that Trinitarians themselves** consider their characteristic doctrine as not being *declared* in either the Jewish or the Christian scriptures.

Can it then be a *revealed* tenet? No *revealed* tenet is matter only of *inference*. Not that the doctrine of the Trinity can legitimately advance even this claim: it is no fair deduction from the volume of either covenant. Admitting that it were, still, *deduction* and *inference* are things quite distinct from the *declarations* of the records of Revelation. Is pardon to the penitent, is the resurrection of the dead, is a life—a judgment to come, an article of inference'? Are future rewards and punishments subjects of 'deduction'? No; but of positive, clear, authoritative statement, of solemn, unequivocal assertion.

If it be said that there are numerous passages which severally declare the Father to be God, and other passages which declare the same of the Son, and others, again, which make the like declaration of the Holy Spirit, let all such passages be deliberately weighed. The very allegation of their existence (I demur to the correctness of the allegation) concedes that the Trinitarian doctrine rests upon 'deduction.'

In the symbol entitled 'the apostles' creed' there is a total silence concerning the Trinity: the Nicene creed does not affirm it in words; and the falsely-styled Athanasian creed is the first public formulary where we perceive it to be enunciated broadly and without reserve.

Before I finish these *Considerations*, let me remark that nothing short of scriptural testimony can satisfy reasonable men of the truth of this article of belief. It is not sufficient to speak of the incomprehensibleness of the Divine Nature. That incomprehensibleness (itself undoubted) is no proof of the doctrine of the Trinity: it should not even occasion us to acquiesce in the doctrine, without and against evidence. The two subjects are mutually and perfectly distinct. Our first and main inquiry regards an alleged *fact:* Do you find the Trinity in your Bible? For the present, I neither put nor solve any second question. If you can fairly answer *this* in the affirmative, you may then, but not before, attempt, by abstract reasoning, to strengthen your reply.

* Doddridge's Lectures, No. 163; and Belsham's Calm Inquiry, &c., Part II.

† 1 John v. 7.

‡ Horsley's Tracts in Controversy with Priestley (ed. 3,) p. 387; and Porson's Letters to Travis, p. 367.

§ 1 Chron. xxix. 20; 1 Sam. xii. 18; 1 Tim. v. 21; Rev. i. 4.

‖ Sermon's at Lincoln's Inn, Vol. II. (1785,) pp. 312, 313.

¶ Works (Murphy's ed.) Vol. XII. p 5.

** Hooker's Eccl. Pol. B. i. Sect. 14.

THE SERMON ON THE MOUNT.

The Sermon on the Mount is by many considered as a collection of instructions given at different times. To me it reads much more like one discourse; it commences with general principles, in the beatitudes; draws them out into a variety of particulars, which contrast in detail the eternal morality taught by him, with the practical corruptions of the Pharisees; and concludes with a solemn declaration of the necessity of such righteousness, and its sole availableness in the time of trial and of judgment. It is a perfect whole, with a single object constantly pursued, and strongly enforced.—*W. J. Fox.*

[For the Christian Register.]

THIRD ARTICLE OF THE BILL OF RIGHTS.

NO. III.

Mr Editor,—It is usual, in objecting to the support of religion by law, to say that the "kingdom of Christ is not of this world," and that he never called on the civil power for assistance, nor directed his followers to do so. Yet had he not other means of propagating his faith superior to ours? He wrought *miracles* and relied on these, appealing constantly to his "works" for the truth of his doctrine. His apostles possessed the same supernatural aid; nor without it, could his religion have ever been established. St Paul declared, that if the miracle of the resurrection of Jesus was not a fact, then his "preaching and faith" were "*vain*." "But," it is replied, "Christianity remained pure until the power of the State was applied to its support, and then became corrupt. Therefore law and religion should never be united." Does this conclusion follow? Would it promote the interests of our religion if Massachusetts should make statutes to *persecute* Christians as Nero, Domitian, and other Roman Emperors once did? If the neglect or opposition of government is always an advantage to our faith, then let us make a Constitution which shall go to suppress it. And when men reason from the conduct of Constantine, that Church and State ought never to be joined, we would inquire, if there be no difference between the *manner* in which *despots* have formed this union, and that in which this *Commonwealth* has connected law and religion? Most certainly there is. We beg our fellow-citizens to examine this point. They will find that the civil rulers of Europe have compelled their subjects to support one single doctrine, or class of doctrines, and *forbidden their worshipping God according to the dictates of their own conscience.* Does the Third Act of our Bill of Rights do this? So far from it, it contains the express injunction that "no subordination of any one sect or denomination to another shall ever be established by law." We do hope, therefore, that our people will not argue from the *abuse* of the civil authority by Kings and Emperors in matters of religion, against the *mild* and *equal* influence of our laws on this subject. We hope that a mere *name* is not to affright and betray them on so deep and solemn an interest.

Men object to the compulsion of the present system of ministerial taxes. Religion, they say, ought either to be supported by *voluntary* contributions, or not at all. Are they so jealous in regard to *everything* in which religion is associated with our laws? Have they forgotten that blasphemy, sabbath-breaking, and profaneness are prohibited by our laws? And that *oaths* are in some cases positively required? Yet these things refer all to our *religious* duties. And would it not be rather inconsistent, that our government should cut away the *branches*, while they leave the *root* of iniquity untouched? that *individual* sins should be forbidden, while the source and *fountain* of all sin must not be cleansed? If there be a statute punishing the sabbath *breaker*, surely it is right there should be another enforcing the *observance* of that day, and specifying in some general terms the *manner* in which it shall be observed. This the Third Article now does. It enjoins the support of *public worship*, an institution which is of vital moment to the keeping of the sabbath. Do some here object "that this is *compulsion?*" So, we reply, is it a compulsion to say as the Second Article of the Bill of Rights does, that "no man shall be hurt, molested, or restrained, for worshipping God in the way most agreeable to him." For this *compels* every citizen to respect the religious rights of his neighbor. It compels him to refrain from doing many things he might *wish* to do for the extermination of his neighbor's heresy. If religion is to be totally disconnected with government, let us abolish this Second Article. Let us allow men to use *fire* and *sword*, if they choose, to put down infidelity and false religions. But no. Our people *cannot* separate religion and government. The very breath and being of order and civil institutions consists in religion. Men cannot be restrained by law nor Constitution, one moment after this great preserving principle is disregarded among them.

Is it still contended that religion will be upheld if left to every man's choice? To take the lowest ground we are willing to occupy, be it allowed that Christianity, or natural theology *might* continue to be maintained by a majority of our people. Is it safe to trust a matter of so much doubt to all the *uncertainty* there would be about this effect? Do *individuals*, men of principle and character, deal thus with themselves? Suppose one to say "religion is important to my present and future happiness, I confess; yes, it is *so important* a concern there is no fear but I shall be religious. I need use no *means* to accomplish this end. I can do without attending public worship, or taking any *pains* to be good. Depend upon it, I *shall* be religious." Will not this be the precise position taken by our *community*, when the Third Article shall be abolished, or amended as proposed?

A. B. M.

CHRISTIAN REGISTER.

BOSTON, OCTOBER 20, 1832.

AMERICAN UNITARIAN ASSOCIATION.

A meeting of gentlemen from the several parishes, who had been invited to serve as committees in their respective parishes in behalf of the American Unitarian Association, was holden at the Berry Street Vestry on Sunday evening last, to consider the measures to be taken to obtain funds for the support of a General Agent of the Association. Prof. Palfrey was chosen Chairman, and G. A. Sampson, Esq. Secretary. Judge Rogers then addressed the meeting and stated in substance that after much delay which had been occasioned by the then impending danger of disease and the absence of so many from the city during the summer months, the Unitarian Association were now about to present this measure to the consideration of the public. He then stated the doings of a meeting which had previously been held, and the resolves and doings of a large Committee which had been raised for the purpose of carrying the undertaking into effect. He said that Committees had been appointed in the country and circulars sent to the several churches and associations of Unitarian Christians; and that as far as there had been any opportunity to hear from them, there were the most encouraging pledges of success. He then proved the necessity of the appointment of an Agent, to superintend the publications and to conduct the correspondence of the Association, which had become too extensive for the present arrangement, and was every day extending itself more and more; to be a common centre of communication among all who had a common cause and common interests; to visit and ascertain the situation, wants, and habits of every part of our land, that he might give aid, information, sympathy, and encouragement, and to devote the energies of his whole mind to the great cause of Liberal Christianity, free from the claims of local and professional duty. He anticipated only one objection, that such a movement might appear to have too sectarian a tendency, but this conclusion would be found to be a mistaken one. It was the end and object which we had in view and the means by which they were pursued, which made a measure sectarian. Organization would make us more successful both as to our means and ends but would by no means change their nature. The practical result would shew a different tendency—when a body of Christians were scattered over a large extent of country, surrounded by other denominations speaking and acting with severity towards them and cherishing very opposite views of truth, it was the tendency of human nature in avoiding one extreme to be driven into the other, and the most active principle of conduct was opposition to those who were hostile to them. But when a means of communication had been opened between the scattered members of this body and they began to communicate their thoughts, feelings and opinions, to rely upon each other and become strong and confident in their union—a new principle of action was introduced and they were influenced more by their respect and attachment for their friends than by the hostility of their opponents. No one could doubt for a moment which situation was most favorable to the developement of a narrow and sectarian spirit. But the argument was, that, because others had abused measures of this kind for party purposes, therefore the object itself was bad. If the abuse of anything is reason against its use, the argument is fatal to all the transactions of life, for our daily meat and drink and all the necessaries of life have been sometimes abused to the worst purposes—it is an argument against Christianity itself for sectarianism is one of the abuses of Christianity—whether this measure had any sectarian tendency would depend upon the person selected to fill this place, and if we trusted to the opinions of our friends, or of even many of our opponents, we should find in the choice, which had been made, a conclusive answer to the objection. After some other remarks he offered the following resolutions:—

Resolved, That we are deeply impressed with the utility and necessity of the appointment of a General Agent of the American Unitarian Association, and heartily concur in the general approbation with which their choice has been received, and that we entertain the greatest expectation of benefit to the cause of Liberal Christianity from the piety, learning and talent to be devoted to the duties of this office.

Resolved, That it is expedient that a general public meeting should be held in this city as soon as convenient, for the purpose of addressing the body of Liberal Christians in behalf of the undertaking; that the gentlemen who have been invited to be present here and to serve as committees in the several parishes, be requested to use their efforts to induce those to attend at that meeting who can best aid this measure by their influence, wealth, talents, and interest in the cause.

Professor Palfrey then addressed the meeting. He said that we must consider the relations in which we stood to our brethren in the country, to the candidate who had been elected, and to Christians of other denominations since we had declared the necessity of this measure, had called on others for aid, and had, by inviting a gentlemen to accept the office, pledged ourselves for the means of enabling him to accept and perform its duties. What would be said by others, if we should not proceed with spirit in an undertaking which we had declared to be so important to the interests of Liberal Christianity. Professor P. made many other judicious and appropriate remarks which have escaped us, as we made no notes at the time.

George Bond, Esq. then made some inquiry respecting the amount of permanent funds intended to be raised; whether it was proposed to raise a sum sufficient for the entire support of an Agent, independently of subscriptions for any number of years or annual contributions.

Judge Rogers answered that it had been determined to receive donations to a fund, and subscriptions for any number of years, at the pleasure of each contributor, hoping to obtain the advantage of a sufficient fund to give security and permanency to the appointment, though it still might be dependent for part of its support upon the favor, which its usefulness would certainly secure from the liberality of the public.

Rev. Mr Parkman then addressed the meeting. He said that if it had been the intent of the measure to send an Agent into the parishes of other denominations to divide and excite them, if he were to go wherever he was called merely to build up a party, he should have had no interest in its success. But no such course was intended to be pursued. The Agency was intended for the promotion of pure Christianity, by strengthening our own denomination indeed, yet without injuring others. There were many places, where Liberal Christians were sufficiently strong to establish societies and were ready to do this, if they received proper sympathy and encouragement, without any attempt at proselyting those around them. He knew of two societies which had been formed, in different places, who from some disappointment and discouragement, which might have been prevented, had ceased to support public worship. They were still ready to make another attempt, if by some measure of this kind, they should receive countenance and encouragement in their endeavors. That there was a wide field for the usefulness of an Agent, limited only by his ability. That the correspondence and other duties of the Secretary had become so extensive, that the performance of the duty required had been long attended with great sacrifices and seemed incompatible with the paramount claim of a parish upon his services.

We regret that we have not been able to give the whole of the remarks of the several speakers, or to do justice to those which we have been able to retain. They appeared to convince the audience of the duty and importance of the effort which they were called to make, and the resolutions were adopted by a unanimous vote.

The meeting referred to in the last resolution will be held at the Church in Federal Street on Tuesday evening next at seven o'clock.

PUBLIC MEETING OF THE AMERICAN UNITARIAN ASSOCIATION.

In compliance with a vote of a number of gentlemen from the several parishes in this city, at a meeting on Sunday evening last, the American Unitarian Association will hold a public meeting on Tuesday evening next at the Church in Federal Street, for the purpose of addressing the public upon the measures to be taken in consequence of the election of a General Agent. This step, though it has been long contemplated by the Executive Committee of the Association, examined and approved by many of the most intelligent and influential religious men, and discussed and sanctioned by several meetings, has not been fully submitted to the public with all the facts, reasons, and arguments which prove that it is a great and pressing duty, and that its accomplishment is of vital importance to the interests of liberal Christianity. It is proposed, at this meeting, to show that this is not merely a movement in favor of our own denomination; that we can in this manner contribute something in common with other denominations towards the performance of the great duty which we owe to religious institutions and public morals; that Unitarian Christians especially may do much to prevent the growing dangers of infidelity, and that there is great need of this agency in the West, in New England itself, and in many other parts of our country. A subject which has thus commended itself to so many minds and been regarded with more favor the more it has been considered, has a claim at least for a candid hearing and careful examination upon every liberal Christian. The interest which it has already excited throughout the city and country will ensure to the Association an audience whose numbers, intelligence, and respectability will satisfy their utmost wishes. We have no anxiety with regard to the result of such a meeting.

The meeting will commence at seven o'clock, and the doors will be open at six.

We understand that the meeting will be addressed, among others, by Judge Rogers, Prof. Ware, Jr., Rev. James Walker, Hon. William Sullivan, Hon. Leverett Saltonstall, Prof. Palfrey, and Judge Story.

LATE PUBLICATIONS.

The Unity of God and the Sonship of Jesus Christ, affirmed and defended. By David Millard.

We have recently received a Sermon, by the above title, which was preached on the 19th of July last, at West Bloomfield, N. Y. where the author, who is a prominent minister of the Christian denomination, is settled. From the correspondence prefixed to the discourse we learn the circumstances which led to its delivery. It appears that Rev. Wilber Hoag, a minister of the Methodist Episcopal Church, while travelling on the Bloomfield circuit, was accustomed to speak of the Christians, who were numerous in that vicinity, "in the most harsh and censorious manner; pronouncing them *semi-infidels, idolaters* and *subjects for hell*, on account of their doctrine." He moreover, stated that he was prepared to meet Mr Millard and that "he would stick to it forty days but that he would put him down." These remarks coming to the ears of Mr Millard, he thereupon wrote to Mr Hoag, proposing to him a public discussion of the doctrine of the Trinity. He proposed that each should preach a sermon on the text, Matt. xxii. 42. "What think ye of Christ? Whose son is he?" giving Mr Hoag his choice whether he would preach the first or second sermon.

After several letters had passed between them, and after various delays and excuses on the part of Mr Hoag, a meeting was finally agreed on, somewhat more than a year after the correspondence commenced. It was agreed that Mr Millard should preach the first sermon and Mr Hoag the second on the above mentioned text; and that the whole exercises should be prefaced by reading the correspondence between them. Mr Millard in his sermon, first explains, in consistency with his own views, all the leading Trinitarian proof-texts, and then proceeds clearly and ably to state and defend his own statements.

In an appendix subjoined to the sermon, we have some acconnt of Mr Hoag's discourse with strictures on it by Mr Millard. Judging from the pamphlet before us we are inclined to believe that, as Mr Millard's was the best cause, so i was most ably defended. He concluded by inviting Mr H. to a further discussion of the subject thro' the medium of the press. We rejoice in the abundant prosperity and rapid increase of our brethren of the Christian denomination, and heartily congratulate them on having such able and zealous defenders.

A Manual of Family Prayers, prepared by the Worcester West Association.

This little volume was prepared, we suppose, with principal reference to the wants of the societies connected with the asssociation which published it. We think, however, that its circulation and usefulness may not be confined to them. There were, it is true, several valuable manuals of the kind already before the public; yet, in the variety of tastes to be consulted and gratified, this will find, we doubt not, its appropriate sphere. In respect to cheapness, it has an advantage over all others, and yields to none in the serious, fervent, doctrinal spirit which it breathes. We have our fault to find with it, which, however, it partakes in common with most other books of the kind. The forms are two long. We do not think that long prayers are well at any time; but they seem to us peculiarly inexpedient in family worship, where children generally attend and to whom they would be in danger of becoming irksome, if not disgusting. If the same number of pages had been filled with a greater number of forms, we think that the book would have been more acceptable and more useful.

The Unitarian Advocate, Vol. VI. No. 4. The October number of this work contains a variety of good articles. The first is on the Christian doctrine of the Efficacy of Prayer. The writer's object, which he fully accomplishes, "is to answer the prominent *objections* which are thought to lie against the doctrine." This is followed by the conclusion of the "thoughts on the Character and Prospects of the present age," continued in some former numbers, which are so excellent that we wish they might be republished as a tract for more extensive circulation. The third article is the conclusion of some strictures on Dr Woods's views of Human Ability. The writer shows pretty clearly, we think, that the Dr's views on this subject are irrational and inconsistent. We have next some remarks on the causes of the Imperfect Influence of Christianity, which are followed by some pretty lines, founded on the expression, "Depart Christian Soul." The number closes with a brief review and extract from "Locke on the Epistles," and a commendatory notice of Miss Martineau's series of works on Political Economy.

RELIGIOUS INTELLIGENCE.

First Congregational Society in Providence. This Society have unanimously invited Rev. Edward B. Hall, to become their Pastor.

Rev. Dr Beecher left this city on the 27th ult. and proceeded to Cincinnati, to take charge of the Lane Theological Seminary.

Rev. Charles G. Finney was installed Pastor of the second Free Presbyterian Church in New York city, on Friday evening 6th inst. Sermon by Rev. Joel Parker.

The Bible for Africa. The expedition which has just sailed from Liverpool for Central Africa, has taken 100 Arabic Testaments, and 100 of the Gospels in Arabic, by request of the Directors of the British and Foreign Bible Society. Ten Arabic Bibles has also been sent at the expense of an individual, as presents to the Kings and Chiefs, who with few exceptions are said to read and write Arabic.

Newton Theological Institution. The Christian Watchman informs us that the Rev. James D. Knowles, of this city, has requested and received a dismission from the Pastoral office of the Baptist Church and Society in Baldwin Place, of which he has been the beloved and highly acceptable Pastor for six years, and accepted the appointment of a Professorship in the Newton Theological Institution. The dissolution of this relation has been effected with perfect good feeling and Christian harmony.

Bangor Theological Seminary. Five thousand dollars have been subscribed in Bangor, towards the $30,000 proposed to be raised by subscription for the Theological Seminary in that place. The Rev. Mr Bond formerly of Massachusetts, where he was for several years a successful pastor, after he left the Seminary at Andover, well known to the community as the Author of a Memoir of Pliny Fiske; and Rev. Mr Pond, late Editor of the Spirit of the Pilgrims, have been inaugurated as Professors. The library has been enlarged by a very valuable collection of books, purchased by a munificent donation from Mrs Lord of Kennebunkport.

Rev. C. P. Grosvenor, of the Second Baptist Society in Salem, has been appointed Corresponding Secretary of the Baptist Educational Association for the promotion of Literary and Religious Education in the Valley of the Mississippi.

Ordinations. The Ordination of Mr Munson as Missionary to Siam from Barnstable County, took place at Orleans on the 11th inst.

On the 3d inst. Mr Edwin K. Gilbert was ordained pastor of the First Congregational Church and Society in Wallingford, Conn. Sermon by Rev. Leonard Bacon of New Haven.

On the 4th inst. Mr Chester Humphrey was ordained as pastor of the Church and Society in Vernon, Conn. Sermon by Rev. Allen Mc Lean.

At Ashburnham, Mass. 10th inst. Mr George Goodyear was ordained as pastor of the Congregational Church and Society in that town. Sermon by Rev. H. Winslow of Boston.

DOMESTIC INTELLIGENCE.

Sufferings at the Cape de Verd Islands. By accounts from the Cape de Verd Islands, it appears that the inhabitants are in great distress for want of provisions. For a long time past the ususal rains have been withheld, and the sufferings resulting from this circumstance have been very great. It is stated that in one of the Islands 12 or 14 persons died daily from want of food. These accounts are so well authenticated that the benevolent of our city have very promtly taken measures for the relief of the inhabitants of those Islands. Public meetings have been held and committees appointed for soliciting donations in money or provisions.

On the last Sabbath contributions were made for this benevolent object in all the churches of our city. The following statement of the amount contributed in the respective churches is from the Treasurer appointed to receive the funds.

King's Chapel	$222 90
Park Street Church	174 72
First Universalist Church	93 91
Pine Street Church	67 00
New South Church	179 00
Methodist Chapel, Bromfield Street	66 16
Old South Church	254 67
Marin r's Church, Fort Hill	24 60
Hawes place Church, South Boston	14 22
Purchase Street Church	110 00
Federal Street Baptist Church	112 12
Charles Street Church	150 44
Central Universalist Church	71 79
Grace Church	21 00
Second Universalist Church	68 55
Bowdoin Street Church	150 00
Trinity Church	134 85
Second Church	136 16
St Paul's Church	127 79
Twelfth Congregational Church	145 12
Church in Federal Street	187 05
West Church	156 08
Baptist Church, South Boston	43 45
First Church	118 25
Church in Brattle Street	187 84
Salem Church	100 72
Methodist Chapel, North Bennet Street	59 35
Second Baptist	100 61
South Congregational Church	108 02
Church in Hollis Street	133 35
Christ Church, Salem Street	36 00
Seamen's Church (Rev. Mr Taylor's)	84 85
New North Church Hanover Street	86 61
First Baptist Church	101 00
Total,	$3,727 00

In addition to these sums the following have been received.

Enclosed from unknown persons	43
Second Congregational Society, Medford	37
Newburyport	584
Charlestown	350

Relief to the Cape de Verd Islanders. We are happy to announce,—says the Palladium of Friday,—that the brig Charles cleared yesterday, having on board a considerable quantity of provisions for these suffering people. The particulars will be given as soon as a statement can be prepared by the Committee. As it is expected another vessel will soon go out there, we earnestly request the co-operation of our citizens, and those of the neighboring towns to lend their aid for this truly benevolent charity. Donations from the country may be directed to Wm. Hales, Esq. at the Globe Insurance Office in this city.

Price of Fuel. The price of wood has rarely been as high, at this season of the year, as at the present moment. Of the quality of wood on our wharves we are unable to speak. Respecting coal a statement has been recently published, which shows that the amount of anthracite coal imported since Jan. 1st, is but a fraction short of three times as much, and of the Bituminous twice as much as was imported in the whole of last year. Considerable quantities may yet be expected. From these facts it seems that there need be no alarm in regard to a scarcity of fuel.

Brown University. Between forty and fifty students have recently entered this University.

Passengers have been conveyed from New York to Philadelphia in eight hours and forty three minutes, in steamboats and stages.

Emigration from Virginia to the West. The Charleston, Va. Banner, says,—The tide of emigration is setting with unprecedented rapidity from Virginia to the West, and that every hour in the day trains of waggons are seen passing in that direction, accompanied by great numbers of substantial yeomen.

Convention at Worcester. A convention of citizens, denominated National Republicans from various parts of the Commonwealth, was held at Worcester, on Thursday, the 11th inst. It is reported to have been an assembly of great respectability. The object of its meeting, as we understand it, was to consider and report the most suitable and efficient measures for ensuring the election of such state officers, and Electors of President and Vice President, as shall perform the duties of such offices in a manner most accordant with the safety and high interests of our government and the community.

The convention met at nine o'clock in the church of the Second Congregational Society. The number of Delegates was about five hundred. The meeting was opened with prayer by Rev. Dr Bancroft, and Hon. Nathaniel Silsbee was appointed President.

Four Committees were appointed. The two first, to nominate suitable persons for the offices of Governor and Lieut. Governor of this State—and of Electors of President and Vice President of the United States; the third to prepare such resolutions as it might be proper for the Convention to adopt; and the fourth to prepare an Address to the people on the subject of the approaching State and National elections. The reports submitted by the several Committees were adopted it. The nominations for State officers were

For Governor,

Hon. LEVI LINCOLN, of Worcester.

For Lieut. Governor,

SAMUEL T. ARMSTRONG, Esq. of Boston.

The nomination of National Electors was preceded by several resolutions. The following is the closing part of the last.

Resolved, For the purpose of securing to the people of the United States an administration worthy of the national frame of government, that the following list of citizens of this state be proposed to our constituents, as the candidates to be supported by them for the office of Electors of President and Vice President for the ensuing election.

ELECTORS

Elector at large—*Charles Jackson*, of Boston.
Suffolk District—*Thomas H. Perkins*, of Boston.
Essex South—*Gideon Barstow*, of Salem.
Essex North—*Ebenezer Mosely*, of Newburyport.
Middlesex—*Nathan Brooks*, of Concord.
Worcester South—*Aaron Tufts*, of Dudley.
Worcester North—*Samuel Lee*, of Barre.
Franklin—*Ebeneezer Mattoon*, of Amherst.
Hampden—*James Byers*, of Springfield.
Berkshire—*Henry Shaw*, of Lanesboro'.
Norfolk—*James Richardson*, of Dedham.
Bristol—*Cornelius Grennell*, of New Bedford.
Barnstable—*Nymphas Marston*, of Barnstable.
Plymouth—*Jotham Lincoln*, of Hingham.

The Convention is reported to have been addressed by several gentlemen of high standing and talents, and among others, by Hon. Daniel Webster with great ability and impressiveness. His speech, together with the address to the people, prepared by Hon. Edward Everett, of Charlestown, have been published in the newspapers. The Convention adjourned on Friday.

Brighton Cattle Show. The Annual Festival of the Massachusetts Agricultural Society took place on Wednesday. We copy from the Daily Advertiser the following statement respecting it.

The day was remarkably favorable, and an unusual concourse of visitors attended the exhibition. The Ploughing Match and the trial of strength of the Working Oxen, are mentioned in terms of high commendation, by those present The show of animals was less than we have noticed on former occasions, but the fine appearance of those in the pens, bore satisfactory testimony to the great improvement in Stock, which has taken place. The exhibition of Manufactures was confined mostly to miscellaneous articles, the product of the leisure hours and of the industry of the prudent and tasteful housewives and young women of Massachusetts. It will be recollected, that a portion of the most efficient action of the Society is exerted in a way, that makes no appearance at this festival. We mean the encouragement given to *the general care and cultivation of entire farms*. This part of the show of the Society must be sought, and will be found, all over the Commonwealth. The report of the Committee on Farms is to be made in December.

After the announciation of the premiums, an exceedingly interesting and judicious discourse was delivered by the Hon. James Richardson, of Dedham. A large company sat down to a bountiful and well served table, in Mr Murdock's fine hotel.

A number of animated toasts were given from the chair. We select a few of them.

Agriculture the *root*, Commerce the *branches*, and Manufactures the *fruit*, of every healthful and independent State; without the perfect action of all three, the tree of the republic decays, dries up, and becomes fit only for *fuel*.

The liberties of this great people—They can never be preserved, but by the principles upon which the nation was founded—The union of general interests and the *partial* sacrifice of *local* ones.

Harvard University, sprung from the precious seed sown by our fathers, its branches have covered the land, and its fruits have refreshed the people.

The Supremacy of the Judiciary—It is the only check against despotism. Without it the people have no security for their rights, the Constitution no power, the Union no strength, the law no efficacy.

Our Clergy—may the seeds they scatter in the *furrows* of time, produce the *fruits* of an immortal harvest.

The Fine Arts. The Daily Advertiser says,—Those who have taste to enjoy the Fine Arts, will have an opportunity for a few days, at Mr Harding's Exhibition Room, in School Street, of seeing a small but choice collection of Pictures, executed by Mr Rembrandt Peale, from celebrated originals in Rome and Florence. Those pictures, being permanently located in the National Galleries, where they are the admiration of visiters from all nations, are removed beyond the chance of purchase, and can be appreciated at a distance only by means of faithful copies. These have been executed with very unusual care, not as youthful studies, but by an experienced hand, instigated and governed by an enthusiasm never surpassed, and expressly intended to serve as originals to this country. It is the intention of the Artist to return to Europe, and therefore he means to offer his collection for sale.

FOREIGN INTELLIGENCE.

FROM EUROPE.

Liverpool papers to Sept. 17th, have been received. There is but little English news. Lord Durham was about to return from Russia, having succeeded, it was said, in prevailing on the Emperor to ameliorate the condition of the Poles.

Charles X. and family have determined to reside hereafter at Grantz, in the Austrian dominions.

It was officially announced that Gen. Sebastiani had resumed his functions as Minister for Foreign Affairs, for France.

Don Pedro was still acting on the defensive, and was daily in expectation of reinforcements.

The following items are selected from late foreign papers.

Port and Commerce of Liverpool. The docks of Liverpool cover one hundred and eleven acres; and the quay space extends to the length (within a few yards) of eight miles. The whole length of the river wall is two miles eight hundred and twenty yards, exclusive of the openings.

From the 24th of July to the 24th of August, there entered the port of Liverpool 1,252 vessels—169,673 tons. For the same period in 1831, 1,270 vessels—167,680 tons. Being a decrease in 1832, of 18 vessels, and an increase 1,693 tons.

Turkey. The Vienna letters of the 25th of August, state that great agitation prevails in Canstantinople, in consequence of the reported defeat of Hussein Pacha, who, it is said, is recalled by the Porte, and superceded in his command by Redschid Pacha.

Algiers. According to the latest advices from Algiers, an attack upon the place by an army of Arabs, was expected.

A letter from Algiers of the 13th, states that the Arabs, to the number of about 20,000 men, were assembling at Cape Motifona, where they have erected some entrenchments; they have occupied the Maison Carree, which the General-in-Chief caused to be evacuated in the month of July, and it was supposed that their attack would be anticipated by a few days. Every thing was ready to receive this attack. The infantry ready for action may be estimated at 7000 men; the cavalry at 1000; there were besides two good batteries of field artillery, and the block houses and little forts were covered with artillery and wall pieces, and furnished with a proper stock of provisions. Every soldier had received five packets of cartridges.

Buenos Ayres. Letters from Buenos Ayres, dated August 23, speak thus,—

We understand that Mr Baylies, can get no satisfaction from this Government on the subject of the vessels seized at the Falkland Islands. Nor do we think he ever will get any. Your Government will then be placed in a very awkward situation—and we suppose would have no remedy but to send a force against this place. Such a course would cause heavy loss to American property, as your commerce would be attacked by Privateers, while Buenos Ayres has none to attack. We hope things may yet be arranged but we fear they will not. A B. A. schr of War is fitting out to proceed to the Falkland Islands and resettle them. She will sail soon, and we understand the U. S. S. W. Enterprise, will follow from Montevideo and prevent the settlement. Should this occur, of course matters will become worse.

MARRIAGES.

In this city, Mr Richard Rumney to Miss Sarah Lambert; Mr John Bridge to Miss Catherine M. Benjamin; Mr Robert Quin to Miss Sabry Shute.

By Rev. Mr Mott, Mr George Lord to Miss Elizabeth M. Felton.

By Rev Mr Parkman, Mr Thomas Lyford to Miss Susan Jenkins.

By Rev. Mr Barrett, Mr Samuel Payne to Miss Mary G Vose, of Woburn.

By Rev. Mr Emerson, Mr William H. Wheeler, merchant, of Hallowell, Me. to Miss Elizabeth Hathorne.

In Cambridgeport, Mr Horatio Cogswell to Miss Adeline, second daughter of James Burt, Esq.

In Dedham, Dr Henry F. Spear to Miss Maria, daughter of John Bullard, Esq.; Mr Joseph G. Brackett, of Quincy, to Miss Lucy A. Butterfield.

In Canton, Mr Luther Pope, of Stoughton, to Miss Eunice Maria Collyer.

In Stoughton, Mr Enoch Farrington to Miss Elizabeth Thayer; Mr Lewis Johnson to Miss Esther Talbot.

In Taunton, Capt. Walter Chipman to Miss Temperance Crocker.

In Scituate, Mr Benjamin Hersey, of Hingham, to Miss Mary James, daughter of Dea. Joshua Jacob.

In Framingham, Mr William Johnson, of Westborough, to Miss Eliza Ann Chamberlain.

In New York, Mr Charles E. Mudge, of Cincinnati, Ohio, to Miss Ann A. Mudge, of Lynn, Mass.; Wm. A. Hunter, M. D. to Miss Catharine, daughter of the late Charles Stewart. Esq.

In Baltimore, Mr William Tileston, to Mrs Martha Marston, both formerly of Boston.

DEATHS.

In this city, Mr Francis L. Hildreth, formerly of Weston, aged 65; Dea. John Wells, 69; Mr Joseph P. Hart, 29, Mr Thomas P. Barnes, 22.

In South Boston, Mrs Mary B. wife of Mr William Smith, and daughter of Mr Josiah Fuller, of Bristol, N. H. aged 42.

In Brookline, Mr Thaddeus Jackson, aged 80.

In Milton, Mr William Davenport, aged 43.

In Lynn, Mrs Sally, wife of Mr Thomas Radding, aged 65.

In Northampton, Mr Francis Rockwell, aged 32.

In Sandwich, Mrs Anna, wife of Capt. John Nye, aged 75.

In Yarmouth, Capt. Prince Hawes, aged 63.

In Freetown, Capt. Edmund Hathaway, aged 62.

In Rochester, Mrs Sophronia, wife of Mr Jonathan Cowing, aged 24.

In Norfolk, Va. Capt. Thomas Jennings, aged 74.

At his residence on North Island, near Charleston, S. C., W. W. Trapier, Esq. President of the Branch Bank of the State of South Carolina, in Georgetown.

In New Orleans, Capt. Joseph Balden, formerly of this city, aged 34.

In Montreal, L. C. at an advanced age, Joseph Bedard, Esq. one of the King's Counsel.

At Oahu, Sandwich Islands, 29th March, of consumption, Mr Timothy Pitman, of the firm of Pitman, French & Co.

AMERICAN UNITARIAN ASSOCIATION.

A Special Meeting of the Members of the American Unitarian Association, and of others interested in its objects, will be held on TUESDAY EVENING, October 23d, at 7 o'clock at the Church in Federal Street, for the purpose of considering the subject of the General Agency. The meeting will be addressed by several gentlemen.

ALEXANDER YOUNG, Jr. *Sec'y.*

Boston, October 18, 1832.

ADAMS FEMALE ACADEMY.

DERRY, N. H.

The Winter Term, at this Seminary will commence on Wednesday the 21st of November, and will continue thirteen weeks. Particular attention will be devoted to young Ladies who intend to qualify themselves to teach.

Board, $1,67 per week,—Tuition, $5,00.

C. S. THOM,
Secretary to the Board of Trustees.

Derry, Oct. 15, 1832. 3tis.

NEW BOOK FOR CHILDREN.

"*Annette Warrington.*"

This day published by BENJ. H GREENE, at the Sunday School Depository, 124 Washington Street, "Annette Warrington," an Original Work. This is the first of the series advertised a few weeks since in the Register. It contains about 300 pages and is embellished with a fine copperplate engraving.

Also, just published, "Brooke and Brooke Farm," by Miss H. MARTINEAU. 200 pages.—"The Young Christian," about 300 pages.—"Cheering Views of Man and Providence," by Rev. WARREN BURTON. 264 pages. 3t. Oct. 17.

DAMAGED GOODS.

Just received 1 case Checked Cambrics,
1 " Striped do.
1 " Plain do.
2 " Dimity,
1 " Furniture Dimity.

The above are but little damaged and will be sold low, by ELIAB STONE BREWER,
No. 414 Washington Street,
South End.
Oct. 6.

DEMARARA.

This day published by L. C. BOWLES, 362 Washington Street. "*Demarara;* A Tale, by HARRIET MARTINEAU:" being No. IV. of "Illustrations of Political Economy."

"Till now, ye have gone on and filled the time
With all licentious measure, making your wills
The scope of justice; till now, as many such
As slept within the shadow of your power,
Have wondered with their traversed arms, and breathed
Their sufferance vainly. Now the time is flush
When crouching marrow, in the bearer strong,
Cries of itself—No more."

From the Leeds Mercury.

"If we mistake not, this little tale will do more to spread true opinions as to the horrors, the unnatural anomalies, the unprofitableness and ruinous character of slavery, than a hundred elaborate disquisitions or controversial pamphlets. She examines the subject with the eye of a political economist, and finds the slave system full of absurdity, mischief, and ruin. she looks at it in the light of Christianity and morality, and finds that it is at war with religion and virtue; she tries it alternately by the test of its effects on the masters and on the slaves, and the result, in each case, is, that it is naught."

From the Monthly Repository.

"We can only add our recommendation of this Number, and of the series, to that of the universal periodical press. Those who delight in poetry and pathos, in dramatic and pictorial power of a high order, we refer to the prayer of Cassius, the hurricane and the death of the overseer, and the flight, chase, and catastrophe in the eleventh chapter. We may look long before we find these descriptions surpassed."

No. V—ELLA OF GARVELOCH,—will be published on the 10th of November. Oct. 20.

THE LADIES' MAGAZINE AND LITERARY GAZETTE, Edited by MRS SARAH J. HALE. No. 10, Vol. V. Just published by MARSH, CAPEN & LYON, No. 133 Washington Street.

CONTENTS.

Original Miscellany. The Fortunes of a Family and other matters; Mrs Fry; Sacred Scenes—The first Garden; Passion week in Cuba; Magnolia; Sketches of American Characters—The Lottery Ticket; The Love of Pets—a Conversation; Good manners the Foundation of Virtue; Miss Van Ness: What good will Phrenology do the Ladies?

Original Poetry The Dying Philosopher; Ruth; Unkindness.

Literary Notices. The Heidenmauer, or the Benedictines; Notice to Correspondents.

Music. There is an Hour. Oct. 15.

AN INQUIRY,

Into the Doctrine of the *Two Natures* of our Lord and Saviour Jesus Christ. By Rev. JASON WHITMAN. Just published and for sale by L. C. BOWLES, Oct. 20. No. 362 Washington Street.

UNITARIAN ADVOCATE,

FOR OCTOBER, 1832.

THIS day published at the *Christian Register Office*, No. 3 School Street, "The Unitarian Advocate and Religious Miscellany."—New Series, Vol. VI. No. 4, for October, 1832.

CONTENTS.

The Efficacy of Prayer—Objections answered. Thoughts on the Character and Prospects of the Present Age. Dr Woods's Views of Human Inability. The Imperfect Influence of Christianity. Poetry. Locke on the Epistles. New Books. Intelligence—Unitarianism in Ireland. Oct. 9.

BROOKE AND BROOKE FARM.

Just published by L. C. BOWLES, 362 Washington Street, *Brooke and Brooke Farm*, being No. III, of "Illustrations of Political Economy;" by HARRIET MARTINEAU, author of 'Times of the Saviour,' &c.

From Tait's Edinburgh Magazine.

"In complete unconsciousness of their [The Illustrations of Political Economy] scope and object, we opened these small volumes. Their character and tendency were so novel and singular, that we fancied we began 'to spy a creat peard under the muffler.' Scotch shrewdness was for once at fault; and on reading farther, we became convinced that these are as authentic as they are extraordinary female productions, *manly* in principles and reasoning, but softened and adorned with many feminine graces and felicities. To their author Benjamin Franklin would have raised a statue, provided he had ever been betrayed into such a piece of romantic extravagance for any public benefactor whatever."

From the London Literary Gazette.

"Miss M has all Miss Edgeworth's happy management of circumstances and their consequences, her rectitude of principle, her penetrating judgment, and her constant moral aim; but she has father, a warm sensibility, a feeling for natural beauty, a richness of imagination, and a meek and earnest sense of religion. We know of no library in which her works are not worthy to have a place; and to the general class of readers, their value is incalculable."

NEW PRAYER BOOK.

Just published and for sale by L. C. BOWLES, 362 Washington Street, "*A Manual of Family Prayers*," prepared by the Worcester West Association.

Extract from the Preface.

"We would only address a few words to those who are heads of families, in regard to family prayer.

"If you make it your practice to pray in your family, morning and evening, it will have a tendency to introduce and preserve in it a great degree of order and harmony. It will bring all the members of it together at stated times, and under the most favorable circumstances for strengthening every social and kindred tie. The practice of daily uniting in such duties will assist them in cherishing the kindest feelings toward one another, and piety toward God. It will give *you* a deeper sense of your obligations to God, to your children, and to your household; and make you more circumspect and exemplary in your conduct. The more deeply you feel your accountableness to God for the manner in which you treat those committed to your care, the more likely you will be to be scrupulously faithful in the discharge of your trust." Oct. 6.

VALUABLE SCHOOL BOOKS.

For sale by L. C BOWLES, 362 Washington Street, (near Boylston Market) a complete assortment of the most approved *School* and *Music Books* in general use, viz.

American First Class Book,
National Reader,
Introduction to do.
National Spelling Book,
Smith's and Walsh's Arithmetics,
Colburn's Arithmetic and Sequel,
Worcester's Geography and Spelling Book,
Woodbridge's, Maltebrun's and Olney's Geogaphies,
Emerson's Arithmetics, Murray's Grammars,
Adams's Latin Grammar. Latin Reader,
Sullivan's Class Books, French Grammars,
Parley's Histories and Geographies,
Blake's Geography and Astronomy,
do. Chemistry and Natural Philosophy,
do. High School Reader,
Goodrich's and Hale's History of United States,
Whelpley's Compend, Popular Lessons,
Classical Speaker, Walker's Dictionary,
Webster's, Perry's and Cummings' Spelling Books,
Primary Spelling Books and Readers,
Handel and Haydn Collection of Music, last edition,
Bridgewater do. do.
Stoughton do. do.
National Church Harmony,
American Harp,
Juvenile Lyre and Psalmist, &c. &c.

—ALSO—

A general assortment of Miscellaneous Books, Stationary and Account Books, wholesale and retail.

☞ Orders from School Committees, Country Traders, and others, executed on the best terms.
Oct. 6.

IZAAK WALTON'S LIVES.

Just published by HILLIARD, GRAY & CO. No. 112 Washington Street, and BROWN, SHATTUCK & CO. Cambridge,

The *Library of the Old English Prose Writers*, edited by the Rev. ALEXANDER YOUNG. Vols. V. and VI. containing the Lives of Donne, Wotton, Hooker, Herbert and Sanderson. By IZAAK WALTON. With some account of the Author and his writings.

"There are no colors in the fairest sky
So fair as these. The feather whence the pen
Was shaped, that traced the lives of these good men,
Dropped from an angel's wing. With moistened eye
We read of faith and purest charity
In statesman, priest, and humble citizen.
O, could we copy their mild virtues, then
What joy to live, what blessedness to die!
Methinks their very names shine still and bright,
Apart—like glow-worms in the woods of spring,
Or lonely tapers shooting far a light
That guides and cheers—or seen, like stars on high
Satellites burning in a lucid ring
Around meek Walton's heavenly memory."

WORDSWORTH.

—"Dr Johnson talked of IZAAK WALTON'S Lives, which was one of his favorite books."

BOSWELL.

On hand—a few copies of the preceding volumes of the Library.

Vol. I. Fuller's Holy State.
" II. Sir Philip Sidney's Defence of Poesy, Selden's Table Talk.
" III Sir Thomas Brown's "Religion of a Physician" and "Urn-burial."
" IV. Owen Feltham's Resolves. Oct. 6.

NEW COLLECTION OF SACRED MUSIC.

Published by LINCOLN & EDMANDS, Boston.

National Church Harmony,

Containing tunes calculated for the commencement, middle and close of public worship, Anthems and Select Pieces for Fasts, Thanksgivings, Christmas, Missionary Meetings, Ordinations, Dedications, Anniversaries of New Year, &c. To the work is prefixed plain rudiments of the science of Music. *Price, 10 dollars per dozen.*

The Editor observes in his preface;—"As the use of the Organ and Piano Forte is becoming common in houses of public worship, and in families, and as few have the opportunity to become so versed in the science of Music, as to be able to play the harmony, even of plain psalmody, from *figures*, it is deemed necessary to devise some method of placing it before the performer on the staff, in such a manner as to be plain and familiar; and this too without confusing the vocal parts. It is believed that the new plan here adopted, of introducing harmony on the Bass and Treble staff, in *small notes*, will meet with general approbation, and that this improvement alone is sufficient to ensure the book a grateful reception.

"The metrical tunes are so arranged, that on the pages will be found two of different character on such relative keys as will enable choirs to pass readily from one to the other when the sentiment of the words of the same hymn require music of different characters. This convenience must be very obvious.

"The book is divided into two parts, for the purpose of introducing occasional pieces, peculiarly calculated to interest singers in cultivating skill in execution, time, &c

"It is believed that there is in this collection a larger proportion of music which has never before been published, than has been inserted in any other compilation of the kind now in use.

"The Editor is under great obligation to Messrs. Hansen, Heinrich, Zeuner, Webb, and Paddon, Professors of Music in Boston, for their contributions to these pages."

☞ The Publishers have determined that the perplexities and expenses to which the public are now subjected, by *alterations*, shall be avoided by the use of this collection. And they invite their friends, the members of choirs, and lovers of good music, who have an influence in aiding the introduction of a chaste standard Collection, to examine the improvements and merits of this work, which is daily receiving the approbation of the public. They believe the Editor has been very successful in the choice of approved tunes and select pieces by the most eminent masters; and that the new music from his scientific friends will place this Book among the best Collections of the present day, and give it a circulation as wide as its name imports.

The above work is for sale also by G. Hyde & Co. and S. Colman, Portland—Carleton Dole, Augusta—Arthur Tilton, Bangor—Benj. Folsom; Eastport—A. S. Beckwith, Providence—Dorr & Howland, Worcester—J. & J. W. Prentiss, Keene, N. H.—D. F. Robinson & Co. Hartford—D. Felt, and J. Leavitt, New York—Oliver Steel, Albany—Bennett & Bright, Utica—French & Perkins, Philadelphia—Joseph Jewett, Baltimore—Hubbard & Edmands, Cincinnati.
Oct. 6.

NEW ENGLAND MAGAZINE.

This day published by J. T. & E. BUCKINGHAM, No. XVI. of the NEW ENGLAND MAGAZINE, for October, 1832.

CONTENTS.

ORIGNAL PAPERS. West Point. Female Education. The Schoolmaster—Chap. 5 The Fortunes of Mendokaycheenah. The Fair Eckbert. Sonnet—Art and Nature. Early American Artists and Mechanics, No. 2—Paul Revere. Horace in Boston. Europe, No. 2—France. Dialogue between a Coffin and a Diamond Ring, on the finger of a Corpse. Commencement. Selections from the Papers of an Idler—No. 4. Scintillations of Science. Lines Written at Sea.

MONTHLY RECORD. *Politics and Statistics.*—United States.

Literary Notices.—A System of Universal Geography, Popular and Scientific, &c. Illustrated by Engravings. By S. G. Goodrich.—History of the United States, &c. By Noah Webster, LL. D.—View of the Valley of the Mississippi; or the Emigrant's and Traveler's Guide to the West.—A Dictionary of Biography; comprising the most Eminent Characters of all Ages, Nations and Professions. By R. A. Davenport.—The History of Plymouth; by James Thacher, M. D., A. A. S.—Dreams and Reveries of a Quiet Man. By one of the Editors of the New York Mirror.—Studies in Poetry and Prose; by A. B. Cleaveland, M. D.—The Missionary Gazetteer, Illustrated by Engravings. By B. B. Edwards.—The American Pharos, or Light House Guide. By Robert Mills, P. A. Engineer and Architect, Member of the Columbian Institute.—An Oration delivered before the citizens of Newburyport, on the Fifty-sixth Anniversary of American Independence. By Caleb Cushing.

Universities and Colleges, and Literary Societies. Obituary Notices
Our File. Oct. 1.

MONTHLY REPOSITORY AND UNITARIAN CHRONICLE.

L. C. BOWLES, 362 Washington Street, has just received complete sets of the Monthly Repository and Unitarian Chronicle for the present year.

Subscription price of the Repository $5 per annum; Repository and Chronicle, $6 payable in advance.
Oct. 6.

LIBERAL PREACHER,

FOR OCTOBER, 1832.

THIS day published at the *Christian Register Office*, No. 3 School Street, "The LIBERAL PREACHER, for October, 1832.—New Series, Vol. II. No. 10, Containing a Sermon by Rev. CHARLES W. UPHAM, of Salem. *Subject*,—"The Glory of God;" from John xv. 8. Oct. 9.

LOCKE ON THE EPISTLES.

For Sale at this Office, 'Locke's Paraphrase and Notes on the Epistles of St Paul.' Sept. 8.

SELECTED POETRY.

[From the Charleston Mercury.]

LINES

ON A MINIATURE MODEL OF THE UNITARIAN CHURCH, COVERED WITH SHELL WORK.

How well disposed, how exquisitely laid!
And it is right, here triumphs woman's soul;
When man his work, with reasoning strength has made,
Let her retouch, with polished care, the whole.

Ah! worthily those fairy fingers strove,
With dext'rous grace to decorate this fane;
And nature's products into beauty wove,
Which nature's self might labor for in vain.

Nor fruitlessly they toil'd, for there is one,
To whom it opes "the fountain of deep tears;"
Not bitter—but those drops that fall alone,
O'er chasten'd images of cherish'd years.

That sacred porch! how oft have enter'd there,
The smile of childhood, scarce with awe repress'd;
The manly head, bent never, but in prayer,
The aged footstep seeking Sabbath rest.

How humbled thence would levity depart,
And the crush'd sinner seek his God alone,
And there, how oft the warm and generous heart,
Bestow'd its gifts unwitness'd and unknown.

How beautiful to see fond parents come,
Through that fair entrance with their Christian claim;
Bearing their infants to a holy home
And asking for them Jesus' blessed name.

And *they* have pass'd that porch—the lov'd, the dead,
With funeral honors slowly borne along;
Silent they sleep within their grassy bed,
And sadly o'er their ashes floats our song.

Yet, do we love thee less? Thy portal waits,
To lead us to "the truth, the life, the way;"
And *we* will enter, till celestial gates
Unfold, and bless us with eternal day.

Charleston, S. C. C. G.

SUMMER'S GONE.

BY MRS NORTON,

Hark! through the dim wood dying,
With a moan,
Faintly the winds are sighing—
Summer's gone!
There, when my bruised heart feeleth,
And the pale moon her face revealeth,
Darkly my footsteps stealeth,
To weep alone.
Hour after hour I wander,
By men unseen—
And sadly my wrung thoughts ponder
On what *hath* been.
Summer's gone!

There, in our own green bowers,
Long ago,
Our path through the tangled flowers
Threading slow;
Oft hand in hand entwining—
Oft side by side reclining—
We've watched in its crimson shining
The sunset glow.
Dimly that sun now burneth
For me alone—
Spring after spring returneth,
Thou art gone.
Summer's gone!

Still! on my worn cheek playeth
The restless breeze;
Still in its freshness strayeth
Between the trees.
Still the blue streamlet gusheth—
Still the broad river rusheth—
Still the calm silence husheth
The heart's disease:
But *who* shall bring our meetings
Back again?
What shall recall *thy* greetings—
Loved in vain!
Summer's gone!

[From the London Home Missionary Magazine.]

A PARAPHRASE ON PART OF PSALM CXXXIX.

If I ascend to heaven, and there,
Of all its hosts alone,
Madly attempt to hide behind
Thy light pavillion'd throne;
A thousand angel melodies
Their rapturous witness bear,
With every ransom'd spirit's song,
That thou, O Lord, art there.

If on the deepest lake of hell,
I make my billowy bed,
And all its ever-thick'ning gloom,
Were wreath'd around my head;
The fearful flash of quenchless flame,
The shriekings of despair,
Speak with tremendous emphasis,
The God of Judgment there.

If on the morning's purple wing,
I soar the world around,
Or wander o'er the ocean sands
Of earth's remotest bound;
Thine eye, thine all-pervading eye,
Would o'er my path appear;
Thine arm, thine all-sustaining arm,
Would reach and hold me there.

Or did I ask the moonless night,
At her meridian hour,
To hide me from the dreaded sight,
And shield me from thy power;
When thou should'st bend thy lightning glance,
In scrutiny severe,
Darkness would kindle into light,
And day would brighten there.

MISCELLANEOUS.

VIRTUES OF THE POOR.

That many of the poor have vices, and some of them great vices, will not be disputed. But many of them have virtues worthy of imitation, and some of them exhibit very exalted traits of character; an integrity, self denial, patient endurance of pain and suffering and a noble disinterestedness, even under great temptation and want, which does infinite honor to our nature, and is worthy the admiration of mankind.

We commend again to the attention of our readers, "The Visitor of the Poor," translated from the French of Degerando, by a Lady of Boston,—with an Introduction by Rev. Dr Tuckerman. We give almost at random, the following passages from the body of the work.

The poor are sometimes accused of being ungrateful. Let us look at this accusation. Have we ourselves no share in the guilt of this ingratitude, when, for the gifts which might touch the heart, we have substituted alms which humble the spirit; or, when, in the assistance we have granted, the poor man saw a concession torn from us by importunity, rather than the spontaneous impulse of true sympathy? It is heart alone which merits a return of heart. True generosity is an emanation of love; and the gratitude it excites, receives its noblest character, by becoming also the reward of love. If the poor man sees that you have been moved and affected by his condition, if his soul has entered into communion with yours, he will know how to repay you with his affections a hundred fold, for the little which you have done for him! What favors could ever purchase that look of the unfortunate, which beams with new life at the presence of his benefactor; those eyes which are fixed on him full of tenderness, confidence, and respect; those prayers sent to heaven for his safety when he is in danger?

A poor woman, the mother of a family, whose husband had been killed at the opera, had the misfortune lately to be made a cripple for the rest of her days. A carriage passed over her body. As she was going out of the hospital, with the assistance of her crutches, some one spoke to her of her fatal accident. She only answered by celebrating the goodness of a family which had come to her assistance when the accident took place, and had promised her the relief and assistance of which she might stand in need; and the benedictions, with which she loaded this family, shed over the features of this unfortunate woman a sort of gentle and serene joy. She seemed actually to be made happy by her gratitude! How I should have desired that the family, which was the object of this sentiment, had been present to hear the touching expression of it

We require that the poor man should be moved by a deep sentiment of gratitude, when he receives the bounty which we extend to him, perhaps with coldness and disdain. But we do not take account of that uncontaminated honesty to which he remains faithful in the midst of the wants which press upon him. Should we not give him credit when, a witness of the abundance in which we live, and the luxury which surrounds us, he gives envy no access to his heart. At least, let us be able to acknowledge how honorable is that scrupulous delicacy, of which he often affords us the example! We frequently observe a certain reserve in his demands, from the fear of being indiscreet, or of diminishing the part reserved for his companions in misfortune. Among the convalescent that leave the hospital of Paris, who, by the very way in which they live there, show plainly, that their situation is not destitute, half will not ask to participate in the Montyon Legacy, and many refuse this assistance even when it is offered them. A laboring woman seventy-two years of age, having been sick all winter, had exhausted her last resources, and had placed at the Mont de Piete, all her effects even to her bed. She did not reveal the secret of her distress till just before the end of two quarters' rent, when she acknowledged that she could not discharge it by her labor. Let us render homage to this sense of character, which maintains itself in the bosom of so much humiliation, and which knows how to preserve the sentiment of the common dignity of our nature; and let us be grateful to it for reminding us of the respect due to it, and the especial respect due to misfortune, when we were about to forget it!

Do not let any one mistake the object of the considerations which occupy us here. We do not pretend to maintain, that virtue is more frequent among the poor than among the rich. We limit ourselves to the assertion, that virtue is at least much more frequent among the former, than is generally suspected at the usual distance from the theatre of observation. We intend above all to make it felt, that virtue, in the lower conditions of life, is much more real, and therefore more meritorious, and more worthy of admiration. For in the first place, as we have just seen, its practice is much more difficult; and again, circumstances seem to lend to beings placed in this situation less strength for the struggle, of which virtue is the prize.

[From the Family Lyceum.]

MASSASOIT.

"Once Pawkunawkut's warriors stood,
Thick as the colums of the wood;
On shore and isle, unconquered men
Call Massasoit, Father, then."—*Eastburn.*

One of the most powerful tribes of Indians in New England, at the time of its settlement, was that of Wampanoags, of which Massasoit was Sachem. His residence was at Pawkunawkut, near Bristol, in Rhode Island. In March, 1621, he came to visit the settlers at Plymouth, accompanied by sixty of his warriors. The white people invited him into a house, and placed a green rug and some cushions for him. Presently Governor Carver came in and kissed his hand, and the Sachem kissed him. Some rum was then brought in, and Massasoit "drank a great draught which made him sweat." A treaty was then made in which the whites and Indians agreed to be friendly to each other.

Massasoit was a large and strong man, and wore a chain of white beads about his neck, made of bone. His face was painted red, and he had a large knife hanging by a string in his bosom His warriors were tall men, with their faces painted red, yellow, or black, and their hair oiled.

In about three months, several of the white people went to visit Massasoit. They carried a red coat with some lace on it, as a present, with which the Sachem was highly pleased. They also gave him a copper chain, which they told him he must keep, and send it as a signal when any of his Indians visited the whites, that it might be known they came from him. They saluted Massasoit by firing their guns, which pleased him greatly. He then put on the coat and hung the chain round his neck, and appeared very proud of his gifts. He named about thirty places of which he was Sachem, and said that his people should take their beaver skins to the white men. He then lighted his pipe and asked them many questions about the country from whence they came, and showed great friendship and regard for them.

Two years afterwards Massasoit sent words to his friends at Plymouth, that he was very sick, and requested some of them to come and see him before he died. Mr Winslow went, with an Indian named Hobomac, as an interpreter. He found the house full of Indians, and six or eight women standing round his bed, and rubbing him to keep him warm. He said, "O, Winslow, I shall never see you again!" But Mr Winslow gave him some medicine, and he soon became well. Mr Winslow sent to Plymouth for two chickens for Massasoit to eat, but he would not suffer them to be killed.

Some years after, Mr Winslow, on his return from a distance, stopped to see his old friend Massasoit. The Sachem received him with joy, and presently sent a messenger to Plymouth to inform the whites that Mr Winslow was dead. They believed it and mourned greatly. In a few days Massasoit went home with Mr Winslow, and being asked why he sent a report of his death? replied: "That you might be more glad to find him return alive!"

In 1632, Massasoit had a battle with the Narragansets Indians, when he changed his name to Ousamequin He died about the year 1661. For forty years he continued the firm friend of the white men, furnishing them with articles of trade, and giving them assistance against their enemies. He had two sons, Mooanam and Metacomet. The former was called by the white people, Alexander, and died immediately after his father, in 1662. He was succeeded by Metacomet, or Philip, the most terrible enemy of the English.

THADDEUS KOSCIUSKO.

On the 10th of October, 1794, Thaddeus Kosciusko, fought his last desperate battle with the Russians which closed unsuccessfully that revolution which had commenced auspiciously for Poland. He fell covered with wounds, and was carried to St Petersburgh, by the order of the Empress Catherine, and thrown into prison. He was released by the Emperor Paul, in 1796, and a large present was offered him. This he refused, and then started for America by the way of England. Dr Warner, who saw him at Bristol, England, gives the following account of him. "I never contemplated a more interesting human figure than Kosciusko stretched upon his couch. His wounds were still unhealed, and he was unable to sit upright. He appeared to be a small man, spare and delicate. A black silk bandage crossed his fair but somewhat wrinkled forehead. Beneath it, his dark eagle eye sent forth a stream of light that indicated the steady flame of patriotism, which still burned within his soul, unquenched by disaster and wounds, weakness, poverty and exile. Contrasted with its brightness, was the paleness of his countenance, and the wan cast of every feature. He spoke very tolerable English, though in a low and feeble tone, but his conversation was replete with fine sense, lively remark, and sagacious answers, and evinced a noble understanding, and a cultivated mind. On rising to depart, I offered him my hand; he took it. My eyes filled with tears, as he gave it a warm grasp. I muttered something about 'brighter prospects and happier days'—he faintly smiled and said, 'Ah, Sir, he who devotes himself for his country, must not look for his reward on this side of the grave.'"

It is no wonder that the Polish ladies unanimously put on mourning at his death, as for a father.

[From the New York Journal of Commerce.]

PAPER MAKING.

In nothing has human ingenuity exerted itself more successfully, or more usefully, than in making paper. That a beautiful, bleached, tough and elastic sheet, a yard square, should be produced for one cent, is a result surpassed by nothing in the arts. When we consider that this sheet is better suited to receive the impression of types, than the most costly fabrics, and so with all its cheapness, becomes the theatre of the most splendid mental efforts—and that through its instrumentality the power of reason is subduing all other powers, we perceive its usefulness. The process of paper making has been greatly expedited by recent improvements. A few years ago, after the rags had been ground and the pulp prepared, the process of reconstructing was as follows:—One man dipped a mould into the vat, on which he took up the material of a sheet;—another man emptied the sheet upon a piece of felting; the feltings were then pressed, which produced so much consistency that the sheets could be removed and hung upon poles to dry, &c. A few years ago, a machine was invented which by means of a cylinder coming in contact with the pulp, rolled off the sheets in an endless web, which being wound upon another cylinder until a sufficient quantity had accumulated, was cut through with a long knife in the direction of a radius from the centre, and thus the sheets were ready to hang up and dry as before. This machine reduced the price of paper perhaps fifteen or twenty per cent; but the work was not well done, particularly because the fibres being all drawn in one direction, the paper had, one way hardly any strength. This has been remedied by subsequent machinery. The reeling cylinder has been transformed into a drying cylinder, which also answers as a callinder, forms a fine surface, and saves all the operations of the dry room. Hard by the callinder is placed a pair of shears, which is working in concert with the other parts of the machine, clip the web into sheets as it is drawn out. So that now, almost the whole labor is saved, as well as half the house room. The manufacturer has but to hoist his gate and the web is drawn out, dried, callindered, and lies piled up in sheets, all within the space of a few yards. These inventions have taken off another fifteen or twenty per cent. from the price. So great has been the effect of machinery invented within five years, that the paper we now use, though one quarter larger, costs a quarter less, than that we used in 1827. We are sorry to add, as the winding up of so good a story, that this saving does not remain in our pockets, but all goes to the community in newsboats, expresses, correspondences, and forty other things which nobody ever thought of until this wonderful age of improvement and cheapness.

[From the Family Lyceum.]

KINDNESS.

Within a few weeks past, a gentleman in a neighboring town, has been in the habit of frequently walking into the garden with a little daughter at about five years old, and conversing with her upon the productions of her Creator. Among other things, he found one morning after a rain, some small ants very busily and actively employed in carrying dirt from their holes. After witnessing their operations and conversing about them, the daughter observed to her father, that she thought the little animals were hungry, and got permission to bring them some crumbs of bread, which they took with apparent eagerness, and carried into their holes. She continued to feed them daily, and her kindness to them, produced an affection for them, which was soon extended to some young doves, which she now feeds with great care and kindness. She has many times cried bitterly from her father's leaving home without giving her an opportunity to kiss him.

A few weeks ago, a mother went to her door, in Boston, and saw three or four of her children who were much more amiable than could have been supposed, playing in the yard, and making some noise. With a harsh voice, and a snarling tone, she cried out to her children, "Come in this minute, or I will wring your necks every one of them." The children, as the reader will suppose, neither went in nor got their necks wrung.

[From the New York Messenger.]

THE LIGHT HOUSE.

There is a point on which the eye of the voyager lingers the latest, and on which it fixes the soonest; a point of farewell to the outward bound, and of greeting to the home bound—It is the light house. To the parting it is the sign of tears; to the returning, of smiles. It stands on the extremity of one element, and gleams over the other. It burns when other lights are dim. It shines to guide and save—not to lure and destroy. It has furnished poetry with its own beautiful and expressive image, and has given eloquence another trope to express the superiority of erudition and intellect over the common mass of passion and instinct. The Pharos of Mind—the light house of intellect—the flash of thought across the troubled sea of doubt and uncertainty, are grand images derived from a common and usual convenience found on every civilized shore.

A part of the sublimity of thought connected with the far seen light house arises from its unchangeable position. Storms may howl around, and blend ocean, sky, and land, in a seeming chaos; the clouds may be torn by tremendous whirlwinds, and run, rugged and frightful, close under the lee of a pitiless horizon;—yet, unmoved and calm and bright through all, the lighthouse sends out its ray of hope amidst the black darkness and wild commotion,

So, Christian, shines the heavenly promise of thy Father, when the pestilence smites in wrath—when war howls—when famine, lean and hungry, blows abroad its mildew breath; and so shines thy Saviour's face when a chill that nature abhors shall freeze thy heart, and thou shalt feebly ask—*can this be death?* So smiles Eternity over the ruins of time!

CASH STORE.

SPLENDID RUSSIA FURS.

Just received on consignment, Siberian and Spotted Ermine Robes.

10 Siberian Squirrel, No. I,
30 do. do. No. 2,
50 Spotted Ermine,

For sale by ELIAB STONE BREWER,
No. 414 Washington Street,
Oct. 6. South End.

LOCKE ON THE EPISTLES.

For Sale at this Office, 'Locke's Paraphrase and Notes on the Epistles of St Paul.' Sept. 8.

This day published by LILLY & WAIT,

THE EDINBURGH REVIEW,

NO CX.

CONTENTS.

Art. I. 1. The Rise and Progress of the English Commonwealth.—Anglo-Saxon Period; containing the Anglo-Saxon Policy, and the Institutions arising out of Laws and Usages which prevailed before the Conquest. By Francis Palgrave, F. R. S. and F. S. A. 2. The History of England; Anglo-Saxon Period. By Francis Palgrave, F. R S. and F. S. A.

Art. II. 1. Corn-Law Rhyme. 2. Love; a Poem. By the Author of Corn-Law Rhymes. 3. The Village Patriarch; a Poem. By the Author of Corn-Law Rhymes.

Art. III. 1. Italian Republics; or, the Origin, Progress, and Fall of Italian Freedom. By J. C. L. Sismonde de Sismondi. 2. Des Esperances et des Besoins de l'Italie. Par J. C. L. Sismonde de Sismondi. 3. Precis Politique sur les derniers Evenemens des Etats Romains.

Art. IV. Journal of an Expedition to Explore the Course and Termination of the Niger; with a Narrative of a Voyage down that River to its Termination. By Richard and John Lander.

Art. V. Remarks on the Commerce and Manufactures of Great Britain.

Art. VI. Spain in 1830. By Henry D. Inglis, Esq.

Art. VII. An Account of the Life, Lectures, and Writings of William Cullen, M. D Professor of the Practice of Physic in the University of Edinburgh. By John Thomson, M. D. Professor of Medicine and General Pathology in the University in Edinburgh.

Art. VIII. 1. Domestic Manners of the Americans. By Mrs Trollope. 2. Six months in America. By Godfrey T. Vigne, Esq. 3. Remarks on the Statistics and Political Institutions of the United States, with some Observations on the Ecclesiastical System of America, her Sources of Revenue, &c. By William Gore Ousley, Esq., Attache to his Majesty's Legation at Washington. 4. Esquisse Morale et Politique des Etats-Unis de l'Amerique du Nord. Par Achille Murat.

Art. IX. Observations on the Duties on Insurance.

Art. X. 1. La Divina Commedia di Dante Alighieri, con Comento Analitico di Gabriele Rossetti. 2. Sullo Spirito Antipapale dei Classici Antichi d'Italia. Disquisizioni di Gabriele Rossetti, Professore di Lingua e Letteratura Italiana nel Collegio del Re in Londra.

Art. XI. Souvenirs sur Mirabeau et sur les deux Premieres Assemblees Legislatives. Par Etienne Dumont, de Geneve; ouvrage posthume publie par M. J. L. Membre du Conseil Representatif du Canton de Geneve.

List of Publications.
Index. Sept. 29.

WOMAN.

In Press and will be shortly republished from the London edition, by L. C. BOWLES, 362 Washington street, "WOMAN, in her Social and Domestic Character. By MRS JOHN SANDFORD."

Advertisement to the London Edition.

The title of the following pages, is perhaps, their best plea to the indulgence of the reader. It at least embraces a subject which will be regarded as strictly appropriate to a female pen; and it is hoped that this circumstance may be admitted as at once an apology and a recommendation.

Of course the authoress has written exclusively for her own sex; and to them would she respectfully commit her little book. Happy shall she be, should it meet with the approbation of those of whom she ever wishes to be the humble follower: happier still, should it tend to recommend their principles and example to others. Sept. 29.

THIS day published by GRAY & BOWEN 141 Washington Street,

THE NORTH AMERICAN REVIEW,

NO. LXXVII.

CONTENTS.

Art. I. Irving's Alhambra.—The Alhambra; a Series of Tales and Sketches of the Moors and Spaniards. By the Author of the Sketch Book.

Art. II. History of the Italian Language and Dialects.—Saggi di Prose e Poesie de' piu celebri Scrittori d'ogni Secolo. VI. vol. 8vo. (Selected by L. Nardini and S. Buonaiuti.)

Art. III. Wheaton's History of the Northmen.—History of the Northmen, or Danes and Normans

Art IV. Journal of the Landers.—Journal of an Expedition to explore the Course and Termination of the Niger: with a Narrative of a Voyage down that River to its Termination. By Richard and John Lander.

Art. V. American Forest Trees.—Sylva Americana. By D. J. Browne.

Art. VI. Sir James Mackintosh.—A General View of the Progress of Ethical Philosophy, chiefly during the Seventeenth and Eighteenth Centuries. By the Right Honorable Sir James Mackintosh, LL. D., F. R. S., M. P.

Art. VII. Noyes's Translation of the Psalms.—New Translation of the Book of Psalms. With an Introduction. By George R. Noyes.

Art. VIII. Bank of the United States.—1. Report of the Majority of the Committee of the House of Representatives, appointed on the 14th March, 1832, to inspect the Books, and examine into the Proceedings of the Bank of the United States. 2. Report of the Minority of the Select Committee, appointed to examine the Books and Proceedings of the Bank of the United States. 3. Report of Mr Adams, of the Committee appointed to examine and report on the Books and Proceedings of the Bank of the United States. 4. Message from the President of the United States, returning to the Senate, with his Objections, a Bill to modify and continue an Act, entitled an Act to incorporate the Subscribers to the Bank of the United States. Oct. 1.

BOYS AND GIRLS LIBRARY.

Just received and for sale by L. C. BOWLES, 362 Washington Street, "Lives of the Apostles and Early Martyrs of the Church." By the Author of 'The Trial of Skill,' being No. 1 of the Boys and Girls Library.

—ALSO—

No. XLI of the *Family Library*, containing the "Life of Frederick the Great." Oct. 6.

TRACT No. 64, *(First Series)* A. U. A.

Just published at the Depository, 141 Washington Street, Tract No. 64, of the first series of the American Unitarian Association, for October, entitled "Unitarians entitled to the Name of Christians. By Rev. JOSEPH HUTTON, LL. D. of England." pp. 24. Price 4 cents. GRAY & BOWEN.
Oct. 6.

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